that are wholly ridden and acted by a dark, narrow, and captivated principle of life, and, to use their own language* in-blown by it,* and by it bereft, even in speculative things, of all free reason and understanding. Nay, they are fanatics too, however that word seems to have a more peculiar respect to something of a Deity; all Atheists being that blind goddess Nature's fanatics.

xxx. We have described four several forms of Atheism :—first, the Hylopathian or Anaximan-drian, that derives all things from a dead and stupid matter, in the way of qualities and forms, generabie and corruptible: secondly, the Atom-ieal or Deinocritical, which doth the same thing in the way of atoms and figures: thirdly, the Cosmo-plastic or Stoical Atheism, which supposes one plastic and methodical but senseless nature, to preside over the whole corporeal universe; and, lastly, the Hylozoic or Stratonical, that attributes to all matter, as such, a certain living and energetic nature, but devoid of all animality, sense, and consciousness. And as we do not meet with any other forms or schemes of Atheism besides these four, so we conceive, that there cannot easily be any other excogitated or devised; and that upon these two following considerations: first, because all Atheists are mere Corporealists, that is, acknowledge no other substance besides body or matter. For as there was never any yet known, who, asserting incorporeal substance, did deny a Deity; so neither can there be any reason, why he that admits the former should exclude the latter. Again, the same dull and earthly disbelief or confounded sottishness of mind, which makes men deny a God, must needs incline them